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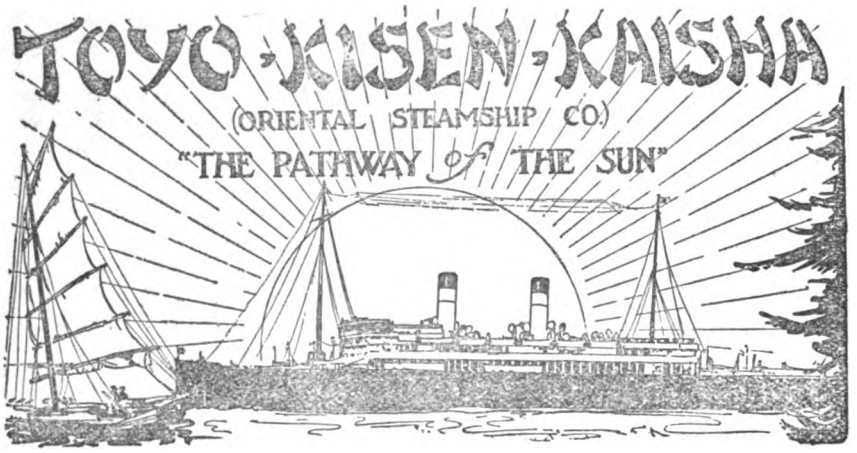

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PRESIDENT S. Hirayama — MANAGER Y. Nakatsuka — EDITOR Dr. J. Ingram Bryan

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MARQUIS OKUMA

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THE JAPAN MAGAZINE

VOLUME TEN MAY, 1919 NUMBER ONE

A WRITER WHO DOES NOT WRITE

By M. KIMURA

ONE hears of painters who do not paint in Japan, since they devote all their time to instructing others; but a writer that never puts pen to paper is something unique even in this country of unusual things. This distinguished publicist is never found in any editorial sanctum, and never sends copy to any newspaper or magazine, yet all publications are keen in competition to get an article from him, and he may be regarded as the most popular exponent of public questions in the empire. His style is incisive and his words take like magic whether he speaks in the press or on the platform. Being a man of clear judgment he is nothing if not logical and lucid. No subject fails to come under his criticism and his readers are world-wide. His name is Marquis Shigenobu Okuma.

The Marquis never uses a pen. His handwriting is never seen by printers or copy hunters. When he has an opinion to express or an article to print it is all ready in his head; and when so ready the paper that wants it sends an amanuensis or a reporter and takes it down from the lips of the Marquis just as he utters it. He has his own amanuensis too and some of his ablest articles are taken down by this secretary.

Marquis Okuma is generally regarded as one of the greatest of Japanese statesmen; but it is a question whether he is not still greater as a sage and publicist. Usually he goes by the name; Sage of Waseda, that being the place where he resides, and the name of the university he has founded and partly endowed. The Marquis has been a cabinet minister several times. He had a leg blown off while he was Foreign Minister some 35 years ago. He was Prime Minister a few years ago. In none of these roles, however, has he played so effective a part as in reaching the public ear through the press. With the late Prince Ito, nor with Prince Katsura, can he be compared as a statesmen but he is superior to either in his power of appeal to the public. His opinions have a greater individual influence that those of any other individual statesman in Japan to-day.

Of course Marquis is as great a talker

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as he is a writer. While he writes without a pen he does not talk without his tongue, naturally. By some he is regarded as too talkative. Prince Katsura was a silent man: he used to say that silence was golden and speech silver. But Marquis Okuma is the very reverse of this. He believes that if a man has anything worth saying he should say it and let his fellows have the benefit of his thought. Great talkers are seldom considered practical men, however; and it may be that Marquis Okuma failed to retain the premiership just because he was too frank in expression of opinion. It was found, and none found it more so than himself, that the Marquis when in office could not carry out a great many things that he proposed while out of office. No doubt this is a familiar experience among politicians: it is so much easier to say than to do! But a statesman who cannot do what he says had better say little; and from this point of view the Marquis cannot be regarded as a very successful statesman. As a publicist, however, there can be no doubt that the Marquis is a great success.

In almost every paper and magazine in Japan one at some time will see an article from Marquis Okuma, and even in publications in China, America and Europe. His fund of utterance seems inexhaustible, and can be matched only by his energy and assiduity. In such subjects as politics, education, literature and religion he constantly pours forth a stream of criticism and reminiscence that is very taking to the public ear. In the Taikan, or Japanese Outlook, his essay appears every week, after the manner of the late ex-president Roosevelt in the New York Outlook at one time. It is said that as many as ten writers come to him for copy daily, and each obtains his quota. He is reputed able to discourse on any topic under the sun. He is equally at home in discussing Buddhism or Christianity, aviation or influenza, and the knowledge he displays is remarkable. He produces from his brain seldom less than a hundred regular articles a month, none of which he himself transcribes to paper. His shrewd remarks and original observations well become him as a national sage and critic at large. In matter and style he is said to be inimitable by any modern Japanese publicist.

There are those who say that the reason why the Marquis never writes is because he can't. No one has ever seen his handwriting. This is very remarkable in a country where individual handwriting is so admired and prized, being regarded as the art of arts. It may be that the Marquis does not handle the native brush artistically and he forbears to show his hand in this way. At any rate all his writing is now done by others. Even when he was a government of official all his private despatches were dictated. He ever even takes a memorandum. Then Marquis is, therefore, not only a writer

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who does not write, but a writer who cannot write.

When a Japanese publicist is short of copy he just makes a visit to the Sage of Waseda, and after an hour's talk he has enough to keep his pen busy for a week. How came the Marquis to be endowed with this remarkable fund of knowledge and this extraordinary memory? One reason is that he is a great reader and a great conversationalist. He constantly invites scholars to his house and discusses with them all the affairs of the universe, so that his wits are kept sharp and his knowledge up to date. After opinions and facts pass through alembic of his imagination they are new material for wholly new themes. He is thus constantly importing raw material and working it over in his head for immediate consumption in things quite new. From a mere suggestion he can spin a thread miles long. What he hears to-day becomes an original remark or ypinion to the copy-seeker who visits him tomorrow. With Marquis Okuma memory indeed seems to gain power with age. He is now well over eighty and threatens to live to see one hundred.

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ORYZANIN

By PROFESSOR UMETARO SUZUKI

(THE TOKYO IMPERIAL UNIVERSITY)

ORYZANIN is a new eutrophic invented or discovered by me after a long period of study and research. Its virtue especially in cases of insufficient nutrition and more particularly for beri-beri is undoubted. It is known by experiment that when chickens or pigeons are fed on polished rice they lose their appetite in two or three weeks and evince symptoms of beri-beri just like human beings. If the process be persisted in the birds will continue to weaken and soon die. On the other hand if they be fed on unpolished rice, or polished rice combined with rice-bran, the birds soon recover their normal condition. This has been so often shown by scientists that it is now beyond question.

The question has been as to why there should be so great a difference in the effect of two kinds of rice. Some opined that the deleterious effect of the polished rice was due to some sort of poison entailed in the process of hulling or polishing. Evidently however the difference lay in some quality inherent in the parts of the grain removed in the process of polishing. After lengthy investigations in connection with the subject I found that the rice-bran contained a material that could be used for the cure of beri-beri, a eutropic of fine quality, to which I have given the name Oryzanin.

This element is procured by soaking the rice-bran in alcohol, the impurities being removed by placing it in phosphor-tungstic acid, after which it is further refined in tannic acid and crystalized as a picric-oxychloride. Of the finished oryzanin 0.005 grams to 0.01 grams are sufficient to restore a dying pigeon from ths effect of too constant eating of polished rice. It is a remedy that can be used not only for victims of overeating polished rice but for all cases of malnutrition. It contains an element valuable in all animal food. The use of it is a question of growing importance in Japan at present when there is a great scarcity of rice, and when some are advocating the use of unpolished rice as more wholesome and inexpensive.

The effect of using oryzanin is seen at once from the fact that if but a small quantity be added to the unpolished rice the health of birds is quickly restored to normal conditions. After proving this to my own satisfaction on birds I set about trying to find friends willing to experiment. I got them first to experiment on the animals in their possession, feeding them on certain prescribed artificial foods, composed of albumen, fat, starch and some inorganic substances in proper quantity, but the effects of such food were invariably fatal. Just a small quantity of oryzanin, however, always saved their lives. In this and various other ways I discovered a number of defects in theories of nutrition formerly

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held. I came to the conclusion that oryzanin is a substance essential to human health, in addition to the usual food taken.

One thing I have not quite decided about yet is the exact chemical nature of oryzanin. After removing all fat from the rice-bran I percolated it repeatedly with alcohol and then evaporated it at low heat and so inspissated it. Introducing ether to remove any possible remnant of fat and other impurities, I filtered it in pure water, evaporating the transparent filtered liquid at low temperature, the result being a sort of lymph. This contains much oryzanin. Three grams of this given to a pigeon between 250 and 300 grams in weight, which was suffering almost fatally from eating polished rice, by the next day recovered its appetite as usual.

For further refinement of the extract I added water and later sulphuric acid to the extent of 3 per cent and then phosphor-tungstic acid. I then gathered the resulting light precipitate and dissolved it in barium oxide, neutralizing the surplus barium oxide by sulphuric acid, finally thickening it by evaporation at low heat. This produces what I call Low-oryzanin I. To refine it further I put it in tannic acid, dissolved the deposit in barium oxide, producing picric oxychloride. After the picric acid is removed the result is oryzanin. One gram of this is sufficient to restore a weak pigeon to normal health, and has the same force as 30 grams of pure alcohol and of 300 grams of rice-bran. I have used Low-oryzanin for various tests but extract made with alcohol is also used. Repeated experiments revealed no additonal discoveries.

Other experiments have been carried out by chemists of the Imperial University and of the Kitazato Laboratory in Tokyo, but without any important knowledge to add. Unfortunately as yet no symbol has been found to represent chemically the picric-oxychloride refined in this way. Attempts made by foreign chemists have not been satisfactory.

Professor Kurono of Tokyo reported that he found oryzanin had power to develop a fermenting process like yeast, and he, together with Professor Toyama, proved that a small addition of oryzanin to bacteria cultures caused an immense development of bacteria. It is clear that oryzanin has a great effect in promotion of life, whether high or low. Its marvellous nutritative value can, therefore, be inferred.

My long study in the sphere of nutrition has led me to doubt whether the people of Japan have sufficient nurtiment from the common food of the country. In other words, whether they get enough oryzanin, especially the children.

Through the good offices of Dr. Ibara of the Sugamo Orphan Asylum I was able to experiment in the use of my discovery on the children of that institution for one year. The asylum contains about seven hundred children from four to twelve years old, whose daily food is chiefly a mixture of rice and barley. Most of these children are not good subjects for experiment, as they are well fed and in good condition; but I undertook to treat about forty of the weeker ones. I selected some twenty of these, dividing them into grades according to age the state of their constitution, and then they were fed on polished rice. Twenty I used as tests and twenty as contrasts. To the tests I gave oryzanin made by the Sankyo Pharmaceutial Company, three grams a

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day, from the 10th of March to the 15th of September and afterwards this was increased to five grams. It will be remembered that three grams are sufficient to restore a chicken to normal health.

The experiments were for one year most carefully carried out, the children not being given any other food than that prescrided by me. The cases were all carefully measured and weighed twice a month and a fully history of each accugrately kept. The children lived all together in the same ward and were attended impartially by the same nurse who saw personally to all the food and the oryzanin administered. Special care was taken to prevent any child attempting to refuse or exchange his food. The experiments produced most interesting results.

Of ten children fed polished rice without any oryzanin two became quite ill, and the others did not increase in weight above 0.98 kilograms. The same food with an addition of three grams of oryzanin showed an increase of 2.08 kilograms, 15.2 per cent as compared with the 7.1 per cent of the first mentioned. Thus the result of the oryzanin was twice that of its absence. None of the children receiving oryzanin became sick during the period, while of those not receiving it two became ill and the rest were weak and showed only half the increase in weight shown by the contrasts.

The average of increase in weight in the children experimented on in the orphan asylum was slightly less than that of the average Japanese child outside the institution, according to other experiments carried out by Dr. Mishima; but this was due to the important difference that the children experiented on in the orphan asylum were weak and their food was of the simplest kind, while the average Japanese child outside the institution has not only a better constitution but in its food has a great many side dishes thrown in, such as fish and meat and vegetables. It is, however, a remarkable testimony to the effect of oryzanin that the children with less food who were receiving it, made almost equal progress in weight to those on the average food of the average Japanese child, although the former were physically defective to begin with, as compared with the latter. It is further interesting to note that during the experiment it was proved that the children increased in weight to a much greater extent during the period from September to March than from March to September. Though it may not be wise to reach conclusions from experiments carried out on twenty defective children yet the results bear out all that has been discovered in regard to oryzanin. I am going on with my experiments, however, and may have further information of interest to report later.

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SHOW WINDOW DOLLS AT A NOTED SILK EMPORIUM IN TOKYO

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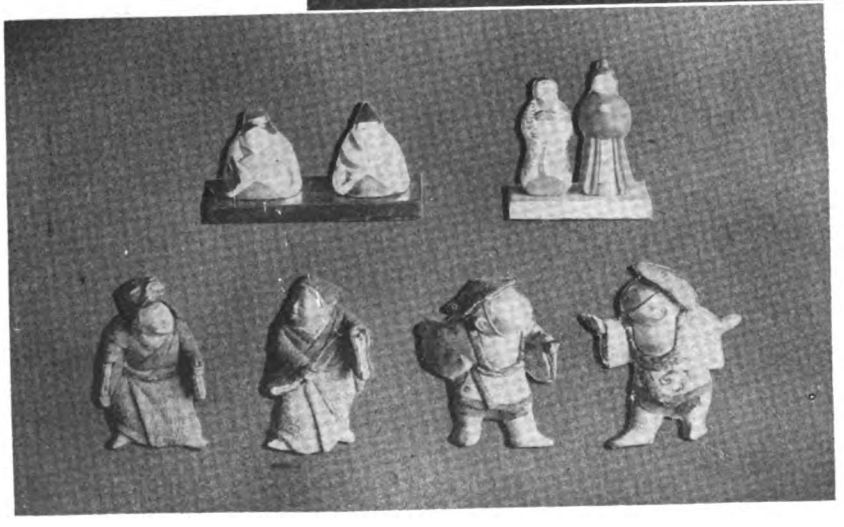

DOLLS FOR GIRLS' FESTIVAL

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EXAMPLES OF ART DOLLS

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1. OHAN 2, SAYOGINU AND SENTARO 3. IZAYEMON
4. OSHICHI 5. UMEGAWA AND CHUBEI 6. OSOME AND HISAMATSU

DOLLS REPRESENTING CHARACTERS IN GIDAYU DRAMA

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DOLLS AS ART

By K. INOUYE

THE making of dolls has long been one of the fine arts of Japan, and never more so than at present. Of course this craft is greatly developed in western lands as well, but most foreign dolls are more artificial and less artistic than those made in Japan, being mostly made of celluloid, rubber and other commercial products. In Europe and America no dolls of any elaborate get-up are produced except for purposes of exhibition or presentation. In Japan, however, nearly all dolls are of an artistic manufacture and appearance, the dress especially being true to life.

When foreigners regard Japan as a land of flowers they are not far from the truth, but when they go further and call us a country of dolls, they perhaps mean our stature rather than our production of dolls. Doll-making in Japan did not arise from commercial motives, as it did in the west, and this is probably one reason why the Japanese doll is more realistic and artistic than the western doll.

How old the Japanese craft of doll-making is may be seen from the numerous clay and terracotta images dug up from archeological remains in this country. Almost all the ancient burial grounds reveal a wealth of doll life. From time immemorial it has been the custom at boys' festivals and girls' festivals to have dolls of all descriptions, chiefly warriors for the boys, and empresses and great ladies for the girls, the dolls being placed on exhibition in the home and all the friends invited to see them. These festivals of dolls did much to promote the making of beautiful dolls of the most realistic kind. No wonder they were always called *iki-ningyo*, or living dolls. It has a form of entertainment enjoyed from very ancient times, as has been said.

Now it required no small degree of skill to produce dolls as realistic as those to be seen in thousands of homes during the *Hina Matsuri*, or annual doll festival. To make some of these doll-specimens takes immense time and trouble. Some of the creators of these dolls have been artists of the first rank, and their works are preserved for all time. Some Japanese families, especially those of ancient lineage, can show dolls made for their ancestors many centuries ago. In old Japan the puppet show was a popular form of amusement, as popular as the movies are now. This naturally led to a great development in doll making, for every character in the many stage dramas had to be shown. The decline of the puppet show with the development of the modern theatre and recently the cinnematograph did much to discourage the fancy doll-maker. But the recent doll exhibitions prove that the Japanese doll maker has not yet lost all his skill nor his hand all its cunning. It is now quite the fashion for big shops to have such dolls as a window attraction, to display exquisite silk dresses for fine ladies. These

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modern dolls used for commercial purposes, however, cannot be compared with the art displayed in the older dolls. They are no doubt very fine looking but they wont stand inspection.

One great difference is that the modern doll is overdone. It is too luxuriously gotten up to represent the simple yet consummate art of the old doll-maker. These new dolls are show and dear, but they lack the art and value of the older makes. In fact their chief value lies in the clothes they wear, some of them being no more than window mannikins. The decorative doll cannot, therefore, compare with the real art doll. The Hakata doll and the *gidayu* doll are such; and are not to be taken as examples of the Japanese art doll. Nor are these the dolls that are admired at the children's doll festival. They take the fancy of only such coinnoisseurs as actors and gay ladies, and do very well for decorating a room, like a little water color sketch or a photograph. They do not reveal the realistic life of the true toy doll. What they lack most is any sign of the personality of the true doll creator. In other words they are not pieces of art at all.

Some of the old dolls are not dressed in real clothes but painted to represent the different styles of clothing. This points to the style of the Tokugawa days, some being mere genré figures and others more approaching to the truly human. On the whole they reveal the influence of the feudal times, as imitations of the ukiyoé art. In many instances they are characters from the dramas of Chikamatsu or Takeda Idzumo, which are familiar to the public eye as seen in the national stage. They usually go in couples, such as lovers, like Osomé and Hisamatsu, Onatsu and Seijiro, Anchin and Kiyohimé, and Sankatsu and Hanshichi, whose love was carried to the extreme. Thus dolls constantly stand for national psychology in Japan; they are memorials of great national tragedies and comedies. To realize what it means the English must produce and make popular such characters from Shakespeare as Hamlet and King Lear, Portia and Desdamona and so on, not to mention Romeo and Juliet. These dramatic and historical dolls are usually exaggerated in some degree and leave a deep impression on the mind. It is this historic and dramatic interest that makes the real Japanese doll so artistic.

One of the most distinguished of the few really artistic doll-makers was Kisaburo Matsumoto, who died in 1889. He came down from pre-Restoration days, and since his death he has not had any true successor. He was a man of exceptionally high artistic temperment. In order to make nude dolls with skin exactly of national colour he had to practice colour effects for some twenty years before he succeeded. The eyebrows and lashes of his dolls are just like life. He was able to make the hair as natural as life by building it on silk and then pasting it to the scalp of the doll. The individual hairs had all to be put through the mesh of the habutae so as to look like a real growth. The hair of child dolls was real child hair, and that of older ones according to age, the real hair of human beings. The hair he dressed himself, and made the doll look as natural as life. Matsumoto's dolls of the famous 47 ronin are among the most noted specimens of his handiwork. Famous swordsmen on seeing these doll warriors have declared that the artist must himself have been a great warrior, so true are they to reality. Matsumoto has had no real successors, though Ko-un Takamura of the Tokyo Academy of Fine Art is a close follower.

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MODERN ASTROLOGY

By ARITAKA KUMAMOTO

ASTROLOGY is as old a subject of thought in Japan as in some other countries, and still cultivated to an extent not known elsewhere. For centuries men have devoted attention to studying the effect of the heavenly bodies on the events of this world, judging what the future will be from what the past has been. From this long study of the past it is possible to deduce what will take place when the planets assume certain configurations in relation to the twelve signs of the zodiac.

It does not require much knowledge of electrical science to infer that when there are two clouds in proximity, the one charged positively and the other negatively, they will attract one another, and when they meet, the report of thunder will be heard and lightning will be seen. The same inductive method may be applied to the planets. Take, for example, Mars and Saturn: the one is positive and causes heat; the other is negative and causes cold. When the two planets come into conjunction what will the effect be? This is an interesting question to astrologers. But it is a question that can be answered only by close observation of the past. One has to take into account carefully astronomical events and historical events.

For several centuries the periods of conjunction between Mars and Saturn have been well known to astronomers. A knowledge of astronomy, the calendar and of history reveals interesting lights. When these two planets come into conjunction there is always a collision between two opposite elements, and, when concerned with this world, usually it means clash of human interests, like the meeting of cats and dogs. The conjunction of Mars and Saturn takes place every two years, during which the plane of conjunction usually passes from one Zodiacal sign to another. But they return to the same sign once in 58 years and to the same degree of sign once in 265 years.

It is interesting to observe some of these conjunctions and the historical results simultaneously taking place on earth:

Nov. 1897: sign of Sagittarius: 1898 Spanish American War.
Nov. 1899: sign of Sagittarius: 1900 King of Italy Assassinated.
Dec. 1901: sign of Capricornus: 1902 Bande-Mataram-Agitation.
Dec. 1903: „ „ Aquarius: 1904 Russo-Japanese War.
Dec. 1905: sign of Aquarius: 1906 Bloody Sunday in Russia. Luchu Revolt.
Dec. 1907: sign of Pisces: 1908 King and Crown Prince of Portugal Assassinated, followed by Revoluton.
Dec. 1909: sign of Aries: 1910 King Edward died. Democratic Ascendancy.
Aug. 1911: sign of Taurus: 1912 Disaffection in Ireland.
Aug. 1913: sign of Gemini: 1913 Trouble Between America and Mexico.
Sep. 1915: sign of Cancer: 1916 Revolution in China.

Of the above all were predicted by European astrologers save the last which was predicted by myself. The correspondence of the planetary conjunctions above indicated and the historical events following them were not mere coinci-

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dences but the inevitable results of real causes. When such results inevitably follow such planetary conjunctions we are bound to admit the legitimacy of astrological prediction, as well as the reality of periodicity in historical events.

It is now known, as a result of astrological study, that certain signs rule certain countries. England and Germany are ruled by Aries, Ireland by Taurus, America and Belgium by Gemini, China and Holland by Cancer, France and Italy by Leo, Turkey by Virgo, Japan and Austria by Libra, South Africa and Morocco by Scorpio, Spain and Italy by Sagittarius, India and Mexico by Capricornus, Russia by Aquarius, and Portugal by Pisces. It is clearly evident that the conjunction of Mars and Saturn in these signs of the zodiac always results in political disorder and bloodthirsty agitation in the lands ruled by the various signs as conjunction occurs in them.

In the same way it may be said that if Japan's sign is always Libra certain historical events will be found to coincide with the planetary conjunction in that sign. Going back over a historical period of some 265 years we see how many such events have so happened. On the 19th of August, 1805, there was a conunction of Mars and Saturn in Libra 12°. As it began to approach this condition in 1804 Russia harassed Japan seeking to open the country to trade and Japanese were greatly agitated against foreigners. In March, 1805, when the Russian Envoy came to Nagasaki his petition was rejected by the authorities, and the feudal lords were ordered to keep a close watch against foreign intrusion. In September, 1806, Russsa invaded the island of Yezo, and later Japan strengthened her coast defences in Izu and Sagami and built forts at Uraga and Shimoda.

A similar conjunction of the planets occurred in 1540, and in June of that year we read how civil war raged when Oda Nobunaga captured the castle of Ansho and during the conjunction defeated his opponents at Ginzan of Iwami. In September the same year a great battle took place between Amako Haruhisa and Mori Motonari. In January the following year there was a great agitation among the priests of the Enryaku temple and in the ensuing March Motonari defeated Takeda Shingen, and great wars continued to the end of the year.

Going back still further we find another conjunction of planets about the same date in 1275. In March of that year Fujiwara of Kaga was banished to Bingo and in May the abbot of the Enryaku temple was exiled to Izu. In June and onwards famous warriors like Taira Kiyomori, Fujiwara Morimitsu and others were killed and strife reigned. During a like conjunction in 1010 the Emperor abdicated and the loss of the Divine mirror by fire was reported to the shrine of the Sun Goddess. The above conjunctions were all in Libra 12 degrees.

Let us now take the conjunction of Mars and Saturn in Libra 22 degrees. This occurred on the 1st of September, 1835. In December of that year the daimyo Sengoku was deprived of his estates. Two years later occurred the great riots in Osaka. The previous conjunction took place in 1570. In that year Oda Nobunaga had great wars in Chikuzen while in Saga there were clandestine strifes between Otomo and Ryūzōji. In the following year he had to face the rebellion of Matsunaga and the next year he had to burn out the rebellons

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priests on Hiyeizan. Various wars went on until 1572. The next conjunction was in 1305 when Tokimura Hojo was assassinated, and other killings took place with considerable strife. In 1040 during such conjunction of the planets the Divine Mirror was burnt.

Turning to the conjunction of Mars and Saturn in Libra 9 degrees, we find that during such in 1863 the Choshu clan got angry and bombarded foreign warships at Shimonoseki and a British fleet bombarded Kagoshima. Not only was there strife with foreigners but there was the Nakayama rebellion in Yamato province, and Hirano Kuniomi rebelled at Ikuno in Tajima province. The following year Takeda Koshiro rose in arms in Mount Tsukuba. In the same year Sakuma Shozan was murdered. The allied fleets of England, America, France and Holland bombarded Shimonoseki. The next conjunction of this kind took place in the year 1598, when Hideyoshi died and those who took oath to his son did not keep it. There was war between Ieyasu and the Aizu clan, and the great battle of Fushimi took place. Toward the end of the year occurred the battle of Sekigahara, one of the most famous contests in Japanese hsitory. Another conjunction of the planets was in 1333 when there were also great wars and the Emperor Godaigo escaped to the island of Iki. Two years later Kamakura was captured and the Ashikaga clan rebelled, causing much bloodshed. During the same conjunction in 1068 the Emperor Reizei died and there was an uprising of tribes in Yamato.

In November 1921 there will be a conjunction of Mars and Saturn in Libra 4 degrees. In regard to the coming conjunction it should be observed that a second factor will be happily introduced, viz. then ingress of the planet Jupiter at about that time into the sign Libra, which may bring forth some beneficial changes and reforms in the political community. What has been the result in Japan of this conjunction in the past? Well, in the last such conjunction, which was in 1656 there happened the great battle of Kawanakajima and there was general strife between certain clans, the battles beeing too numerous to narrate. In 1391 thre was a similar conjunction when there was a rebellion against the house of Ashikaga, followed by various battles. The next conjunction in Libra 4 degress was in 1226 when Tadamori Taira attacked and destroyed the priates of Nankai Sanyo.

From the above and other cases too numerous to be hare recited it is clear that the conjunction of Saturn and Mars in the signs of the zodiac brings about a condition of mental irritation and strife among men and nations, the nations affected depending on the sign in which the conjunction takes place. By a careful astronomical study of conjunctions expected and countries affected it would be possible to predict the state of society in such countries at that time, and to enable such countries to take warning and preserve mental balance, knowing that the cause of the strife was nothing inherent but simply the planetary effect on the national mind, which must be resisted and controlled. It is safe to infer that most of the wrongs that lead to war and disturbance are imaginary; and, if not, the moment when the mind of the nation can no longer endure them is during the planetary conjunction above indicated, and the nation should be aware of what to expect and prepare for it.

As to November 1921, the effect of the conjunction will be very favourably modified owing to the influence of the planet Jupiter. It is not too much to expect that some useful reforms may be brought about such as constitutional changes and so on, a full consideration of which, however, exceeds the scope this article.

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A GHOST STORY

III

THE girl whom Heitaro had brought with him to the house, had completely disappeared; and he waited until late for her return, but in vain. When the midnight bell of the temple boomed Heitaro decided that she would probably not return; and he was about to turn into bed when someone pulled him from behind. Much surprised he quickly turned his head and saw the girl smiling at him.

"Ghost! Wretched Ghost!" he exclaimed and struck at the smiling figure but the image vanished into smoke. With a grim smile he returned his sword to its sheath.

Next morning Sakuhei came and told him the story about the borrowed lantern. Heitaro listened to the tale with the same grim smile. Then Sakuhei went to the Saigyo temple and borrowed a picture of Buddha, which Heitaro hung on the wall of his *tokonoma* and burnt incense before it, offering flowers to it. In the evening he lit a taper there and began to read a *sutra*, when the picture moved mysteriously out from the wall and went all round the room. Heitaro smiled again grimly at the sight; but after a little while the picture returned to its place. Heitaro finally retired for the night; but about midnight he was awakened and beheld numbers of heads severed from their bodies, which drew near and smiled hideously at him, fumbling to get inside his mosquito net. On another night another ghost came in the shape of a woman, who turned into worms.

Sakuhei was determined that the ghost should be traced and driven out. Mukai Jiroemon one day visited Heitaro with a famous hunter who had distinguished himself in catching all kinds of animals and strange beasts in traps; he had even cought a badger once and the animal had acted most strangely, tossing about the temple books and terrifying the priests and the worshippers. Once also he trapped a cat which caused the spectre of making one shrine appear as three. So this man was engaged to set a trap for the ghost near an opening in the fence, the place being chosen after viewing the house and the whole environment with a trapper's eye.

On the 18th day of the month at midnight the hunter was secreted near by watching his trap. The night was very dark, save for one or two stars that could be seen, through breaking clouds. As night advanced a cold wind sprang up, and as it blew it made one's neck feel as if some one were tapping on it. The hunter was still gazing from his hiding place at the trap. All of a sudden there was a tremendous noise in the place where the man was hidden, and an arm as big as a log came and picked up the hunter, throwing him out into the yard as if he were a chip.

On hearing the fuss Heitaro thought

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the ghost had been caught in the trap and he came out with a lighted candle and a sword to view the situation. He found the old hunter lying on his face stunned in the yard; but there was no change in the trap. Heitaro laid his hand on the hunter and tried to arouse him; and when the man came to himself he exclaimed that the ghost was neither a badger nor a fox but Tengu, the long-nosed goblin.

Heitaro was still of the opinion that this was a ghost that he had better deal with himself alone. Consequently he rejected all the kind offers of friends to stay with him and keep watch at night. That night it rained just a little. A friend named Shodayu came to call on Heitaro. They had been old cronies. After the usual greeting Shodayu took out his sword and was showing it to Heitaro, saying it was a fine weapon which his brother had received from the feudal lord, and had been made by Nagafune of Bizen. No ghost could stand against the virtue of such a weapon. He proposed that he should stay the night with Heitaro and cut down the ghost should it put in an appearance. Tired out with talking the two lay down about midnight. Suddenly the head of a woman, severed from the body, came slowly toward them. Shodayu, being equal to the occasion, drew his sword, and struck at the awfuls pectre. The weapon passed through the head and then the two halves of the head vanished, but part of the precious sword was damaged. In fact the blade had flown out of the handle and hit the pillar, bending around it like a loop. The two men were terried and ghostly white.

"Good gracious," said Shodayu, "it's all up with me. How am I to apologize for the loss of so fine a sword? Only death can atone for it." So saying he drew out a dirk and was about to despatch himself, when Heitaro stopped him, assuring him that the fault was not his but Heitaro's. Next morning Heitaro would make mends to the brother for the broken sword.

"I am much obliged for your kindness," said Shodayu, "but a samurai cannot transfer his responsibility to another in that way," and no sooner had he spoken than he plunged in the dirk and committed harakiri, before Heitaro could do anything to prevent it.

Heitaro gazed in great sorrow at the prone body of the friend who had died for him. He contemplated mournfully to what a pass the ghost had brought things. He began to feel that sooner or later the ghost must surely be the means of his own death. Would it not be better to follow his friend into the unseen and apologize to his spirit for what had happened?

By this time the dawn began to appear. Heitaro went into his private room and wrote out his will, addressing it to his uncle and to Shimpachiro. Standing in the presence of the dead body of his friend he removed his clothes quietly. He took the dirk and was about to perform harakiri when a voice behind arrested his hand. It was no other than Gompachi, who grasped the weapon and saved the life of Heitaro.

Heitaro explained the situation to Gompachi and said he could not consent to live after the death of Shodayu. Gompachi wanted to know where was the body of Shodayu. "There it is over there!" said Heitaro. But when Gompachi looked he could see nothing of it. The body had suddenly vanished. Heitaro aroused himself as though coming out of

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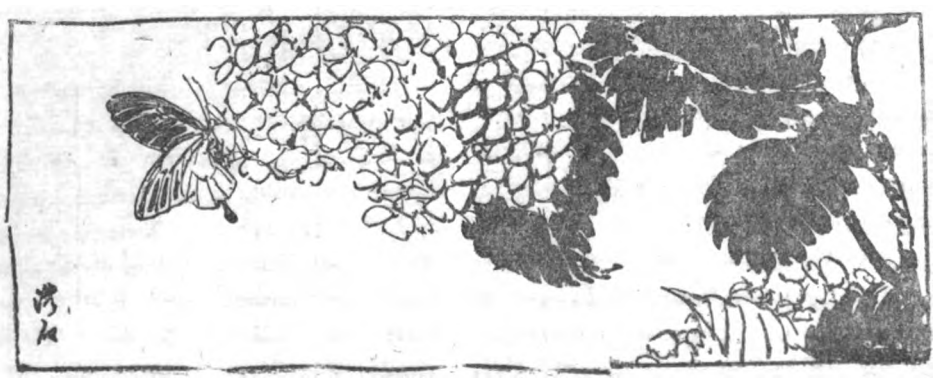
a dream. He saw too that there was no dead body and that there had been nothing at all. Even the broken sword had gone too. Heitaro again smiled grimly, and panted when he thought of the danger he had escaped. Gompachi simply looked at him with a blank stare.

By the end of July, about a month after the ghost began to appear at Heitaro's house, there were some further interesting developments. Heitaro was sitting alone pondering over the mystery of the ghost, only a tiny andon lighted. Suddenly he was aware of a handsome samurai with two swords by his side. "Ghost again!" shouted Heitaro and drew his sword, but the samurai simply stepped out of the way and vanished with a smile. Heitaro stood there awkwardly with the weapon in his hand, not knowing what to do. He held the sword steadily in his hand, looking at the wall. Then he commenced to talk to himself:

"Ghost, you cannot slay me, try as you will! I want you to come out and face me bravely. Let us talk at least! Hear what I have to say tonight!" Heitaro put his sword away and sat down. Suddenly the samurai reappeared and said: "I am no ghost, but only Yamamoto Gorozaemon, from the mountain yonder. For a month or more I have been haunting your house to remove harm that I saw would befall you." At this the visitor took a roll from his pocket and produced various charms which he averred would cure illness, and which he offered to give Heitaro so that he too could cure diseases. The gifts were received with due thanks. Just then the midnight temple bell sounded. The visitor announced his determination to return to Mount Kinkwa in Oshu, saying he should not see Heitaro again forever. At this he withdrew to the veranda.

The visitor had been so kind Heitaro was loth to see him go, and he followed him into the garden. There he saw a big basket, round which some five or six strange beings were circled, looking like goblins. There they sat in the dim light of the half moon, and when the samurai went up to them they all bowed duly to him, even prostrating their heads on the ground. Then the samurai sedately took his place in the big basket, and a strange cloud covered him. Thereupon the goblins picked up the basket and soared into the sky.

In September of that year Shimpachiro died and Heitaro succeded to the headship of the house of Inaba, with an income of 2,500 bushels of rice annually.



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JAPANESE DRESS AS AN AESTHETIC STUDY

By S. KIMOTO

THE Japanese are supposed to be nothing if not artistic; and whether this be true of their sentiments and actions or not, it is certainly true of their dress. It would perhaps be an unprofitable undertaking to examine whether the manners and customs of a country are artistic, though it is interesting to know how far they correspond to the dictates of what is truly aesthetic. Japan as a country is regarded as beautiful, though some would say it is more picturesque than beautiful. Nevertheless the people take great pride on what they look upon as the beauty of their country. As to the dress of the people, however, especially of the women, most people, even foreigners, regard it as quite artistic and becoming. There are those who think that the dress could be improved and made more artistic than it is, while others look for a more practical style of dress for the nation.

There is a growing conviction among the Japanese themselves that, after all, the native dress is neither so graceful nor convenient as western clothing, however picturesque it may be and at times artistic. They think that native dress does not represent an advanced state of civilization. Personally I am of the opinion that our dress is inferior in most respects to the clothing of the west.

First of all I would say that Japanese dress lacks a certain dignity that all clothing should suggest. It corresponds too much to the impatience and ficklessness of the nation, which demands what can be thrown on or off in no time, and so it cannot stand for anything very noble or grand. In the presence of those well dressed in European clothing it is obvious that those in Japanese dress look less dignified. Even the dress of China or Korea is more dignified than ours. It is admitted that the Korean is the most highly developed of all oriental dress; and this is due to the fact that it is based on the Tô period, the most highly civilized of all the ages of Chinese history. Korean dress differs according to class, but even the costume of the lowest class is neither ugly nor undignified. That a nation should wear garments becoming and seemly for all its ranks and classes is something to be proud of.

The Japanese costume of the Nara period, more than eight hundred years ago, was not unlike that of Korea today, and though it has suffered various modifications since then it has never completely lost a certain gracefulness and dignity. Our dress during the Tokugawa period was far grander and more dignified than it is at present. We have never got

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over the sudden revolution in all things that took place with the Meiji Restoration. Since that time the nation has greatly advanced in almost every way, especially in a material sense, but with our advancement we have lost much that was worth keeping in the way of grace and dignity, more particularly in dress. With the disappearance of any distinction between the samurai and the plebian also went a certain degree of grace and elegance, though we have gained in a democratic way. Now the plebian style and manner is in the ascendant, and the effect on manners and dress is pathetic.

While the topknot of the samurai was not what could be called artistic, it was far more so than the else-cropped, convict-like head of the modern Japanese citizen; and in the same way the women of old Japan dressed their hair far more artistically than they do now. The supposedly western style now adopted by many of the young ladies of Japan is neither native nor foreign, and is certainly nor beautiful. This loss of the aesthetic faculty in manners and dress is something to be deplored in any nation. Simplicity is not to be condemmed, but it need not be ugly.

Whether the Japanese woman is to be regarded as less beautiful without a hat is a question yet unsettled. Her hair could be made more artistic than any artificial attachment, such as a hat, if the taste were not lacking to produce the desired effect. The Japanese woman has the finest head of hair in the world, and there is no reason why she should not have it dressed in an artistic manner. At present there are numerous styles of coiffure, such as the *shimada* and the *marumagé*, with combs of all kinds, and ornamentals bars and pins. Of course the desire for style in hairdressing is no particular mark of advanced civilization; for the ladies of central Africa are as much interested in it as the ladies of Tokyo or London. The western woman, however, does not as a rule try to ornament her hair to the same extent as does the Japanese. She simply covers it up with a hat or a bonnet which is often a creation of wonderful embellishment. The western woman does not go out without a hat, and the Japanese woman does; but which is the more graceful and artistic way? In the opinion of many a hatless woman never looks so graceful as one with a hat, suggesting always a person of menial rank.

The artistic treatment of the neck is as important as that of the head; for the neck is the gateway to the body. The western man puts on a white collar and tie, and the western woman ornaments her neck with a lace collar and broach. The Japanese woman wears a collar known as the *yeri*, which is quite as artistic as anything the western woman wears in the way of neck decoration. Some of these Japanese collars are extremely artistic in their flower patterns and artistic colours.

As to the relative merits of the Japanese and the western style of sleeve, what is to be said? The western man's sleeve requires cuffs and the coat sleeve has a certain decorative form, while the foreign lady wears lace on her sleeve, and on her wrist often has a bracelet of gold or silver. The Japanese, both men and women, pay no attention at all to sleeve ornamentation, the woman alone placing her many sleeves one within the other as to show the nature of her garments by colour and quality, which is not inartistic. The wide opening of the Japan-

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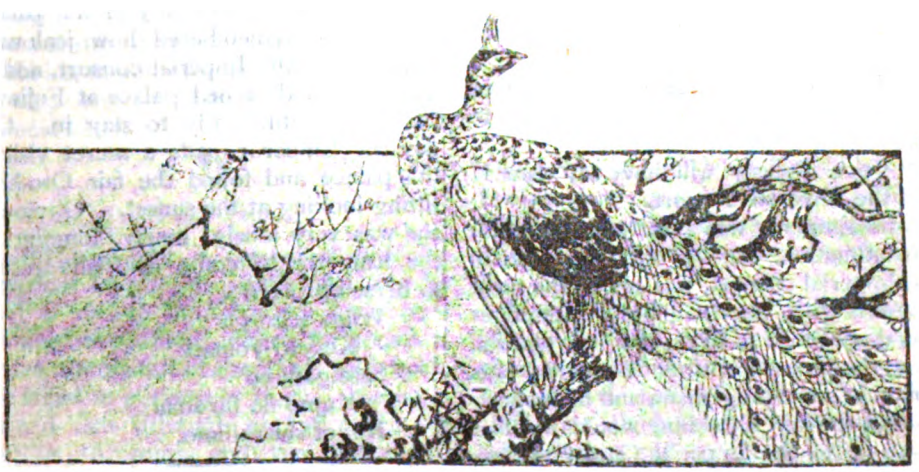
ese sleeve, however, looks a little exaggerated and conspicuous. And the general effect of the wide sleeve is to make the wearer look sloppy and occupying more than his right amount of room. The woman's sleeve is open on two sides, and the under side shows the nature of her undergarments, which are often very artistic, in various silks. This is considered very elegant and artistic in appearance. Indeed this is one of the most pleasing aspects of the Japanese lady's dress.

It is easy to see that most Japanese women make the most of these two virtues of female dress, always trying to have beautiful collars and pretty materials to show in their sleeves. Not a few big shops deal in these materials alone and find a very profitable trade. The wealth and variety of ladies' collar and sleeve material to be found in some of these shops is truly marvellous.

In no way does the style of dress differ more widely from the foreign than in treatment of the waist. The Japanese style of dress does not reveal the waist, as does the foreign style; but all women tighten the clothes about the waist, the Japanese lady doing so with her *obi*, and the men doing likewise with a narrower *obi*, of different colour. The men show some differences in the method of knotting their *obi*, but the women very little if any. On the whole a well-dressed Japanese women does not show a costume inferior to a well-dressed European woman, though the effect is so different; but we have an idea that the superiority of the Japanese woman's dress, from an artistic point of view, is from the waist upwards, while the superiority of the western woman's dress is from the waist downwards. But each style may be best suited to the female figure of the respective countries. The Japanese woman's figure would be immensely improved could she wear a longer train, such as is to be seen in the old genré pictures of Utamaro, but that is impossible, since such a style would be useless for daily wear.



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LEGENDS OF JAPAN

By T. TAKAKI

I

Sotoöri-himé

THIS tale took its rise in the year 412 A.D. when Oto-himé was consort of the Emperor Ingyo. She was one of the fairest of all the fair ladies of that time; and the people called her Sotoöri-himé because her skin was so exceeding fair that it shone through her silken garments like light.

On a certain night there was to be a great banquet given at the palace to certain important civil and military worthies; and to grace the occasion the Imperial consort danced before the company, waving her silken sleeves as she performed her graceful motions like an enchanted butterfly, the Emperor himself playing to her on the *koto*.

Now it was the custom in those days when any important official or functionary was accorded Imperial audience that he should present to the Court a beautiful maiden. And so when anyone was permitted to dance before the Emperor she also had to present a fair maid in token of the honour. So the Emperor said to the fair dancer:

"Well, now that thou hast danced before me, who wilt thou present to me?"

"Your Majesty will have my sister!" said the Imperial consort.

The Emperor was greatly pleased with this intimation, for Oto-himé the sister of the Imperial consort, was one of the most beautiful girls known. So a messenger was despatched to bring the fair damsel. Now the messenger thus despatched was a man of some judgement, and he suspected that the fair Oto-himé would not like to come to the Imperial Court lest her sister, the Imperial consort, should become jealous of her. But he put some dried rice in his pocket and set out for Sakata in the province of Omi where the fair lady lived.

The beautiful Oto-himé was in the garden viewing her wealth of flowers. The messenger approached her, told her who he was and announced the Imperial behest. The lad at once acknowledged the great honour thus proffered, but she still much hesitated, remembering now jealous her sister would probably be. The messenger waited several days, sitting about the garden and wondering when the lady would be ready to return with him, but there was no sign of such readiness. He was determined, however, not to return without his charge. By this time the messenger had finished all the provisions brought with him and was getting hungry. The lady was much moved by the man's patience and loyalty to the Emperor and so finally she consented to go with him.

The Emperor was simply charmed at the sight of her and wanted to persuade her to remain permanently in the palace, but he too remembered how jealous it might make the Imperial consort, and he had built a detached palace at Fujiwara for the beautiful lady to stay in. One day the Emperor made a secret visit to this palace and found the fair Oto-himé sitting looking at the sunset. Obviously she was very lonely, lonely, longing for the Emperor to come, and she recited to herself a poem:

Waga seko ga
  Kubeki yoinari
Sasa-gani no
  Kumo no furumai
Koyoi shirushimo.

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The evening spider
Spins his web:
This evening will come
My sweetheart to me.

The Imperial mind was much moved by this poem, and he loved the lady all the more. He knew the ancient tradition that when one sees a spider spinning a web it is a sign that one's sweetheart will come. When the lady saw that the Emperor had come she expressed great delight; but said that when she thought of her sister she was sad. So she requested that she be permitted to live farther away from her sister. So a palace was built for her away at Chinuma in the paovince of Kawachi; and here Imperial visits were made during hunting trips. On one such visit the lady composed a poem as follows:

Tokoshiye ni
Kimi to ayeyamo
Isanatori
Umi no hama mo no
Yoru tokidoki wo.

Often as the sea
Throws weeds ashore,
I want to see thee,
And forever more.

On reading the poem the Emperor requested that it be never shown to others, as it might come to the ears of the consort. The custom of calling seaweed nanorisomo-mo comes from this legend. Long centuries have passed since the beautiful Otohimé lived, but the Tamatsushima shrine at Waka-no-ura on the coast of Kishu, famous for its beautiful shrine is supposed to enshrine the spirit of Sotoōri-himé.

II

A Sea Pearl

This legend it is connected with the Emperor Inygo. It is said that once he paid a visit to the island of Awaji on a hunting expedition, where he found a ravive almost full of deer and wild boar, but failed to get any of them. He complained that although he had taken the trouble to come and the game was plentiful none could be had. So he consulted an oracle or god of the place, who said that the method of hunting was defective. The best way was to get a pearl from the seabed at Akashi and offer it to the god of the place.

On hearing this the Emperor sent for a fisherman and ordered the pearl to be brought. But nothing could be done as the water was too deep. Ozaki, a fisherman of the province of Awa was famed for his prowess in sea diving; so he was command to go down and get the pearl. The man was thrilled with boundless joy at receiving a command direct from the Emperor and he immediately complied with the request. He tied a rope about his waist and had one of his fellow-fishermen hold it and then plunged headlong into the depths. In a little he came up and reported that on the bottom was a huge seaear on which there was a strange light. The gleaming of the shell must be caused by a pearl within. So he jumped into the sea again; but as he made no sign of returning for a long time the men pulled him up with the rope, and found him dead, but clutching the big seaear.

The shell of the creature was opened and the pearl, sure enough, was found within. The jewel, which was a big as peach, was taken to the Emperor, who duly offered it to the god and then went out to hunt again and was sucessful in taking many animals. But the Emperor could not but feel sorry for the death of the brave Ozaki, so a splendid tomb was built for him in the province of Awa.

III

Takuhata Kôjô

The Emperor Yuryaku who lived somewhere about 456 A.D. had a beautiful daughter called Takuhata Kôjo, as tender as she was fair; and she was sent to the Grand Shrine at Isé to serve as the Sun Goddess.

Now there was a man there named Aye-no-Omikuni, who took a grudge against the fair princess, and also against man named Inokuké Muraji Takehiko; and he set afloat a rumor to the effect that the princess and this man had a secret

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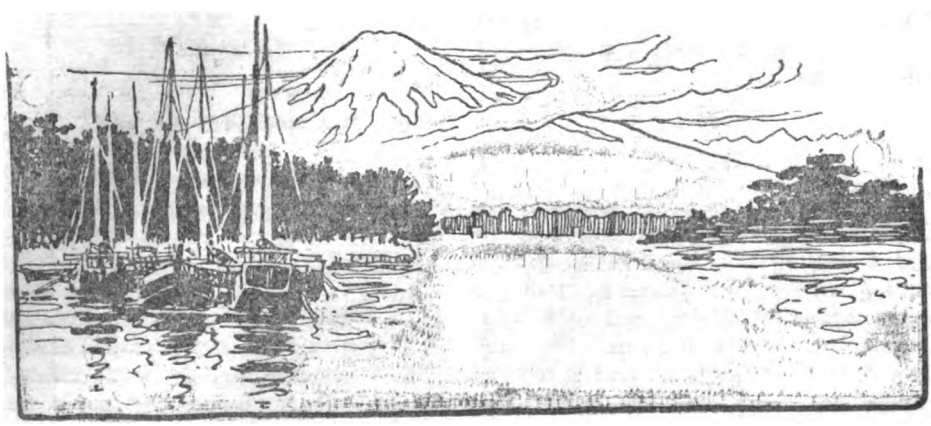
liaison. On hearing this the father of the man was very angry and took his son to river on pretext of fishing, and killed him, so as to save his family from extinction when the Emperor heard of the affair. After doing this the father presented himself before the Emperor and told him the whole story. The Emperor at once sent for the princess and asked her about the matter. The princess, however, denied everything, and declared her innocence.

So incensed was the fair princess about the rumour that had been set afloat about her that she went out one night to a river, the river Isuzu, and by the bank she dug a hole and buried her mirror, and then she threw herself into the stream. Her absence being discovered men were sent out to search. As they approached the upper reaches of the river Isuzu they saw a rainbow above a certain spot of ground; and on digging there the mirror was found. The dead body of the princess was subsequently recovered and when the Emperor heard the details he was overcome with grief, though he still had some suspicion as to the truth of the story about her and Aye-no-Omikuni. Accordingly he had a postmortem examination of the body made, and her innocence was completely established, for within the body was found a precious jewel.

When the father who had killed his son heard of the innocence of the princess he knew that the tale about his son was also unfounded; and he never rested until he found the author of the slander, upon whom the father was determined to take vengeance; but the wretch saved himself by taking refuge at the Iso-ho-kami shrine, which had the right to grant asylum to criminals.



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WHAT ONE MAN HAS DONE

By YOSHINORI HIRAI

THIS is an attempt to show what one man has been able to do for the improvement of agricultural conditions in Japan. Compared with rural conditions prevailing in the old days it must be said that the progress of agriculture in modern Japan has been very great. But the average farmer still lacks much knowledge that would be useful to him, and some districts are worse off in this respect than others. The younger generation of farmers know more of their task than the older men, though only too often they lack the necessary perseverance. Agriculture is a business that requires steady persistence and toil, without much hope of great reward; but it is in no sense a very dangerous occupation. Among the younger farmers, however, there prevails an unwholesome tendency to speculation, especially among those near larger cities, wnere they tend to cultivate habits of greater luxury and ease. This bad habit has been increased chiefly by good prices, and by the circulation of newspapers with their blatant advertisements of all sorts of luxuries to catch the rural mind. This of course is only what is going on in all countries.

The Japanese farmer, notwithstanding his progress, still needs much more education, so as to acquire proper habits of thrift, the proper application of fertilizers and the best use of his land. Japanese agricultural training is apt, when done by schools, to be too theorectical in character. This is especially with girls who are sent to girls' schools where they learn what is of little or no practical use to them in after life. On leaving school they present their lessons to their successors, so to speak, and carry nothing practical away with them. Many of the farmers' lads do the same. The farming population, too, is greatly lacking in wholesome amusements to keep the young people away from towns and cities. They are no nearly so well provided in this way as are the agrarian villages of Europe and America. In other words the farming population requires more public spirit. Morally also there is room for improvement, so that the young may take pleasure in doing right and hate to do wrong. The social sanction should, therefore, be raised.

One of the greatest merits of the farmer is his docile spirit. He is the most submissive of creatures. True, this only too often leads to more blind obedience, without any use of knowledge or will. The blind following of authoritative opinion or direction stupifies and retards the progress of the rural folk, and the people never learn to see and do for themselves. Sometimes it happens that the price of silk is much higher than usual, and the farmer will turn his fields into mulberry plantations and begin to raise silk. But perhaps the next year the price of silk is down and so the farmer suffers great loss from thus neglecting his fields. Thus the farmer often displays great lack of judgment. In this respect district differs from district in such a degree that the farmers of each district require different advice.

One of the few men who has done a great deal for the improvement of the farming population in this respect was the late Viscount Hisanobu Kanô, lord of the Ichinomiya clan. He was one of the more than 250 daimyo who gave up their estates and titles to the Emperor at the time of the Restoration. Viscount Kano was

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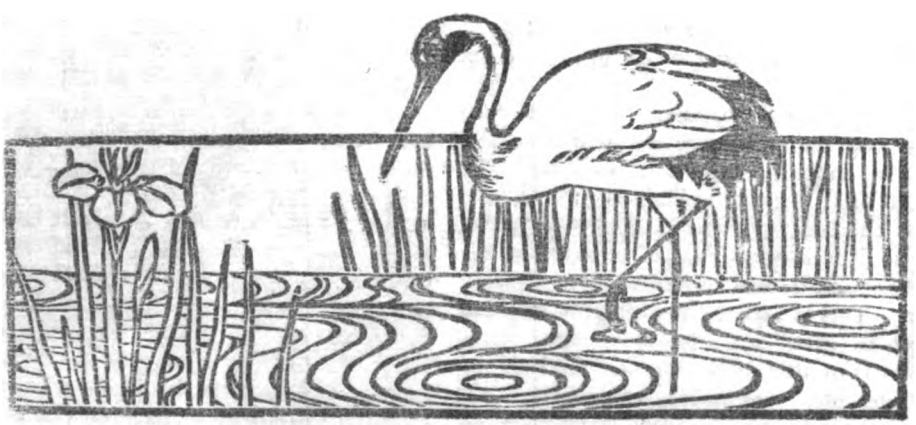
made principal of a Normal School and later he became a judicial official and finally was governor of Kagoshima-ken. After serving as a member of the House of Peers he retired to his native place and became headman of the town of Ichinomiya where he did a wonderful work in helping to improve rural conditions. He made his town a model municipality for the whole nation.

Now it is no easy task for an ex-daimyo to set about improving his former estates; for the former daimyo usually became nobles and settle down in the capital far removed from country life. They have little authority or power to impose their wills on their former subjects, who are only too glad to be free to follow their own sweet will. To succeed in winning the confidence of the people as Viscount Kano did is a great triumph in itself. It shows in what high esteem he was universally held by the people. In the old days the people bowed to the will of the daimyo, not because they thought he was wise or in the right, but because they feared to resist his will. With the late Viscount, however, there was unreserved trust in his wisdom and goodness. His influence on the town was such that the young people gave up vicious and frivilous forms of pleasure and devoted their time to wholesome labour and amusements.

Viscount Kanô devoted his attention mainly to development of self-government among the rural population, to education and to industry. In these things he himself was always an example to the people. His habits and dress were always frugal and chaste. Often he laboured just like the people among whom he lived. Once he acted and took his turn as night-watchman in the village office. He constantly humbled himself for the good of the people. The fact that the agricultural districts are now so well provided with credit associations for the said of the farmers is due largely to the efforts of Viscount Kanô. In all his great work the Viscount was nobly assisted by his wife. The Viscountess did much in teaching the people a spirit of self-dependence and efficiency. The daughters of the family usually walked where they wished to go, and went out unattended.

It is rather unusual to find the most wealthy and the most highly educated acting as headmen of villages. They regard such duties as below them. That an ex-daimyo should stoop to such a duty is regarded as something very extraordinary; and he a Member of the House of Peers too! But Viscount Kanô was prepared for anything that would help on the improvement of the people among whom his lot was cast. If all the ex-daimyo would take a similar interest in their former subjects what an admirable result would follow!

Viscount Kanô was a great scholar, having a profound knowledge of the Chinese classics and of economics. He was an eloquent speaker. Born in 1850 he was still a young man at the time of his death in March this year. He passed away deeply lamented by an immense nummber of people.



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TREATMENT OF FOREIGNERS IN JAPAN

By S. FUJII

WITH the formation of Japan's first party cabinet all composed of commoners with two exceptions, and Mr. Hara, the greatest commoner of them all, at the head as premier, the public naturally expected a more democratic government policy in many directions. How far has it satisfied popular expectation in this respect? The Government has instituted many reforms. It has revised the election law, extended the facilities for higher education and sent a delegation to the Paris Peace Conference to demand the abolition of racial discrimination. None of these, however, come within reach of the reforms expected. Perhaps the one way in which the new cabinet has done most to justify its professed principles is by striking a blow at bureaucracy, and by the enforcement of political measures based strictly on democratic principles.

Of course the revision of the Election Law lessening the amount of taxation required for the vote is in the direction of democracy, as is also revision of the Civil Service regulations with regard to the admission of officials to that department, the common man being now given a greater opprtunity to enter. The Premier has laid great stress too on need of organizing labour union consistent with law. Another important improvement is the provision for replacing the military by a civil administration in Kwantung, civil officers being now appointed to take the place of military officers there. All these changes seriously undermine the power of the bureaucracy. Moreover it has hitherto been the case that decorations and titles were used by the bureaucracy to reward their own friends and subordinates; but the Hara Ministry is seeing to it that such distinctions are given equally to commoners and to those most entitled to them by meritorious service. Scholars, religious teachers, artists and even foreigners now come in for their share of public recognition equally with Government officials and people of family.

In the past the Japanese system of decorations and rewards has been based too much on class privilege and official prestige. It was anything but a democratic system. In all countries there is some system of rewarding merit by Government or other public recognition; but it is usually understood that the granting of such recognition shall be impartial and on the ground of merit only. This is not always carefully carried out, even in western countries where not infrequently decorations and titles of rank are the reward of political party service or contributions to party funds. This has been seldom so in Japan, but such distinctions were limited rather to people of class and privilege. Mr. Hara is changing all this.

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He recognizes that some of the common people show as much patriotism and serve the nation equally well with those of rank and title. Now even the merchant will be rewarded equally with the nobleman if he equally deserves it. The former bad custom of allowing the Minister of the Imperial Household to submit names for decoration to the Throne without the signature of the Premier, is to be stopped. The old distinction between Government officials and civil officials will be done away with. The idea that the Government is everything and the people nothing will no longer obtain.

This brings us to the question of the proper treatment of foreigners in Japan. In the past an inadmissable distinction has been made between the treatment of foreigners and of Japanese by the Government. When Dr. Shoichi Toyama was president of the Imperial University he was greatly embarrassed by the treat meted out to Lafcadio Hearn by the Government, as compared with the superior treatment accorded to Japanese professors. And yet Hearn was a nnturalized subject of Japan and therefore by law entitled to be treated as a Japanese subject. The authorities, however, did not treat him as a Japanese professor but merely as an instructor in the employ of the Government. Here is racial discrimination with a vengeance! The further fact that titles and decorations have been rarely accorded to foreigners is notorious. Not only so, but when foreigners are thus noticed invidious distinction is not avoided. Foreigners but a few years in the service of the Department of Educations are given decorations while other foreigner who have renderd much greater services to Japanese education, in the some other department, are completely ignored. The late professor Arthur Lloyd was one of the greatest educationists that ever came to Japan, where he served the Government for over 30 years; and yet he died without any such recognition as has been accorded to some foreigners who have done nothing for education and after only two or three years in the country. The only foreigner that has ever been ranked as a high government official was the late H. W. Dennison, adviser to the Foreign Office, who was given that First Order of Merit and a pension just the same as a Japanese. But very few foreigners serving Japan have ever been rewarded with pensions worth speaking of. The celebrated French jurist, M. Boisonade Fontarabie, the late Dr. Baeltz, and the artist Mr. Fenolosa and some naval and military officers of foreign countries have also received decorations and rewards, as well as some missionaries and educators. Lafcadio Hearn was given a posthumous decoration at the time of the Imperial coronation.

The Government treatment of foreigners in the past has been seriously defective, as many other foreigners besides those noticed have rendered eminent service to the country. Some foreigners in Japan are accorded a lower rank than in their own country, which ought never to be the case. A better treatment of foreigners is essential in order to induce the best class of foreigner to accept service in Japan; for no one would have such little self-respect as to undertake service abroad if he thought that thereby he was lowering his rank. Among those that receive invitations to high functions in Japan are foreigners of much lower rank than some who receive no invitations. What is to be thought of such discrimination? In some

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cases the distinction is not accorded the foreigner except through the school or college in which he teaches, so that the honour is to the school and not to the foreigner. Sufficient recognition is not made of high education and character in the ranking of foreigners, a man with no educational record being ranked with one of unusual distinction in this respect, and sometimes higher. The difficulty is that in Japan foreigners are classified according to some arbitrary regulation of the authorities, rather than on a basis of worth and merit, as in foreign countries. And it is quite possible for a distinguished educationist, for instance, to come to Japan and find himself classed below some newspaper agent who has pleased the government.

What we hope for is that henceforth under the new cabinet the system of rewards and decorations shall be based on indvidual merit and worth rather than on some arbitrary classification of an official department. In the case of foreigners the question should not be: "What official position does he occupy; but what service has he rendered to Japan?" If this be done, a better feeling will be promoted between Japan and foreign countries. The present feeling among foreigners is that Japan shows much discrimination herself while complaining of it and demanding its abolition abroad. A foreigner of high academic and social distinction who is treated in Japan with no more deference than a Japanese with no distinctions of any kind, can hardly escape the conviction that Japan herself believes in racial discrimination.

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A BASIS FOR PEACE

By Dr. H. NAGASE

(The War Office)

At the European Peace Conference the Allies should devote their principal attention to terms with Germany, as that is the predominant question. While Japan is not yet at liberty to make public her claims on Germany, it may be said that, having fought against that country on behalf of the Allies, Japan should have just claims on Germany for something substantial. That is a matter that may be safety left to the authorities concerned, however.

The delegates at the great Conference at Versailles are met to discuss and evolve a basis for peace. My own views on this question have appeared in various papers and magazines, both foreign and Japanese. After a careful reconsideration of the whole question I have come to the conclusion that the following conditions must be incorporated in any solid foundation for permanent peace:

1. All policies and regulations of an anti-Japanese nature, in whatever country they exist, shall be abolished.

2. All racial and religious antipathies shall find no recognition among races and nations anywhere; and this involves the abrogation of all laws and regulations against Asiatics, coloured races, Buddhists and Mohamedans.

The reasons for the above conditions as terms of future peace will be apparent to all. In the past there has been unfair discrimination against coloured races. The Japanese and Chinese as well as the Indians have been so treated by Europeans and Americans.

The cause of the unfortunate war in Europe was something more than the ambitions of Germany: there were other differences. These differences rendered war absolutely unavoidable. Such a conflict could never have been the result of merely artificial means; neither could it have been prevented by artificial means! The radical divergences that made the war inevitable were historic. It was due to no mere temporary or superficial cause. There existed a long-standing evil. It needed only the application of the fuse to set this explosive off. Germany set the match, with Austria as an accomplice; and these two countries must be held directly responsible for the explosion and consequent destruction. But no such a conflagration would be possible without sufficient fuel. How came it that there was so much material for combustion? The fire, once started in the Balkan states, was fanned by a south-westerly gale over the East and West, involving all of Europe. As the fire spread the materials of combustion increased, rendering the war more and more destructive.

To prevent a recurrence of this disaster it is not sufficient that German militarism be destroyed. A new system of government and international relationship should be established. Perhaps the League of

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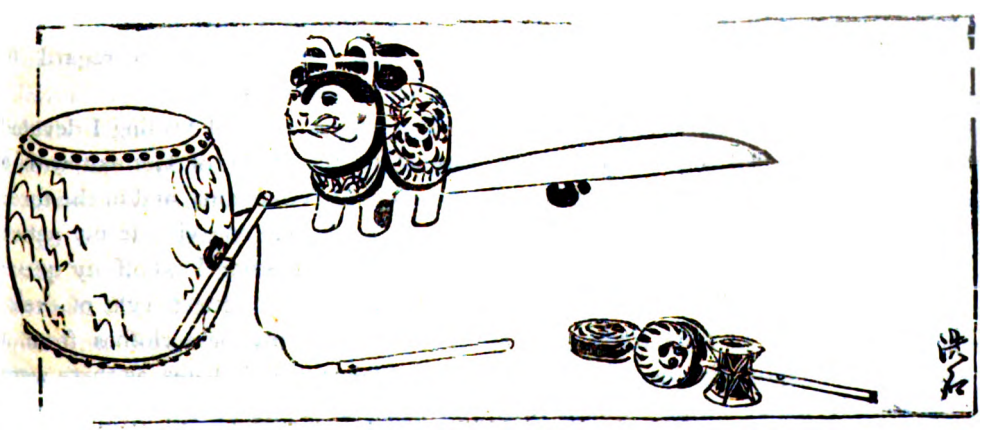
Nations, so earnestly advocated by President Wilson, may meet the situation and provide such internaitonal administion as may provide for permanent peace. Whether a League of Nations proves successful or not as an antidote to war remains to be seen; but one thing is certain, and that is that war can be prevented only by international coöperation. War may not be a crime; but no one can morally recognize it as right, if it can be avoided. A war like that just ended must be regarded as the most cruel and inhuman in the records of history, and only the most barbarous would desire to see a repetition of it. One may safely infer that the wars of the future would be even still more terrible. Consequently the prevention of such a calamity is essential to the progress of humanity and civilization.

What must be recognized is that there is no use in forming a League of Nations if the fuel that causes war be allowed to accumulate. If we provide the explosives some one will be sure to set them off. Among the more inflamable of combustibles is racial discrimination, and prejudices of Christians against non-Christians. Anything that tends to create or promote improper competition between the white and the colored races is dangerous to peace. This is why I insist that the two conditions above indicated must be carried into effect by the nations of Europe and America. Without this the ideal they are striving after cannot be realized. If the recent war was caused by oppression and cruelty how can we expect that war will not again occur if nations or races feel themselves unfairly treated? The nations that fought the late war for righteousness and humanity, as they aver, ought to be the first to see that other races are not discriminated against in any way. If the Europeans and Americans continue to discriminate against orientals the injustice against which they fought in Europe will still remain to be fought against by the orientals! Thus the supreme object of the war would not have been attained! Moreover, the League of Nations will prove a failure.



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FIRST JAPANESE TO STUDY IN EUROPE

By BARON SUSUMU SATO, M.D.

IN the past few years progress has been so rapid that it is now scarcely more trouble for a Japanese to visit Europe than to go to the next town; but fifty years ago, when the first Japanese went to Europe, travel was not so safe or easy. In spite of these drawbacks and inconveniences there were not a few Japanese who found their way to western countries and even to Europe, of whom I myself was the first student after the beginning of the Meiji Restoration. I do not intend here to write a boastful account of the experiences of the first Japanese student to proceed to Europe: do not be aftraid of that; but the conditions obtaining in Japan and those in the west were so different at that time that some account of my impressions may be of interest, especially to the student of history.

When I departed from my country for Europe the old system of feudalism had just fallen and everything was being made over anew, especially education, and more particularly medical education. At that time Japanese medical science, so far as it could be called science, was based on that of China and partly on what knowledge had been introduced by the Dutch. My own father having had something to do with the establishment of a medical school I naturally took a considerable interest in the subject and had studied it somewhat; but it was evident to me that if any adequate knowledge of the subject was to be attained one must go abroad. This I accordingly determined to do. I left for Europe in the year 1869.

When I set out from home there was no department of education as yet, and consequently no way of officially sending students abroad as at present, but I decided to start out into the unknown on my own account. I left my native town of Sakura in Chiba-ken and reached Yokohama, with an attendant. I had my native topknot on my head and wore my two swords according to the samurai custom of the time. I had considerable difficulty in obtaining a passport. For this I appealed to the Saga clan to which my family belonged; but as it was the first time the new government had been asked for such a document there was a great deal of delay in obtaining it. Indeed I had to wait for three months before all the red tape in regard to the matter was satisfied.

During this time of waiting I devoted myself to the study of German with a merchant in Yokohama, and in the three months made but one visit to my native town. Before leaving I cut off my queue and adopted the western syle of dress, having to get my new clothes from a foreign tailor in Yokohama, as there were no Japanese tailors at that time. I was

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in terror of foreign table-manners and got a relative of mine who had some experience in the matter, to drill me in how to behave. There was only one restaurant in Yokohama then and to this we resorted to practice table manners. This house was kept by a man from Nagasaki, where foreigners had long resided. The Kiyotei, as it was called, would cut a poor figure in the restaurant world of Japan today, but it was the best and only one fifty years ago.

When I finally succeeded in getting my passport, sure enough it was No. 1. To secure my maintainance for my first year abroad I sent all my expenses for the first year to Europe through a foreign bank in Yokohama. On the afternoon of June, 1869, I sailed out of Yokohama port into the unknown, but a small amount of traveling expenses in my pocket. My swords and my native dress I had left in charge of a relative, not knowing when I should need them again. The ship was an American mail steamer called the China. I was too frugal to afford the best cabin and I was not very comfortable on the voyage. In fact I went steerage and space was full of poor foreigners, mostly Chinese. I had but two pieces of baggage. The greater part of the voyage I spent in reading a guide book written by Yukichi Fukuzawa, founder of the Keiogijuku University, called *Seiyo Ryoko Annai*, which furnished me a good deal of interesting information about western countries, when I came to put my knowledge to the test I found it was often quite mistaken. Before leaving the German Consul in Yokohama had kindly given me letters of introduction to the Prussian Government, also to his brother in Berlin as well as one to the German Consul in New York. Unfortunately, however, I had no opportunity to present the letter to the Prussian Government and so brought it home with me again. The strange thing is that I had not opened it until I returned to Japan; and then to my great surprise I found that it was addressed to the famous Bismarck, to whom I was commended as one of the leading Japanese medical authorities, and being the first Japanese to visit Germany I was to be treated in a special manner.

Our ship reached San Francisco on the 10th of July, the voyage being twice as long as at present; and then we spent another two weeks voyaging along the Pacific coast to Mexico where we had to cross the Isthmus of Panama by train and continue the trip by boat to New York whence I sailed for Hamburg, arriving on the 2nd of September, and then proceeding to Berlin. As soon as I went there I set out for the house of the brother of the German Consul in Yokohama to present my letter of introduction, and found the man to be a colonel of the German army. It was difficult to know whether the officer was more delighted to have a letter handed to him from his brother on the other side of the world, or more curious to see a native of Japan. However I was received most hospitably and presented to his wife and children. I was astonished to be told that two other Japanese had come to Berlin. The Colonel offered to look them up for me. As I was the first Japanese to secure a passport to go abroad I doubted whether the strangers reported to me were Japanese. If they were they must have run away from home as stowaways.

Next morning as I was sipping a cup of coffee some one knocked at my door, and when I opened the door I could

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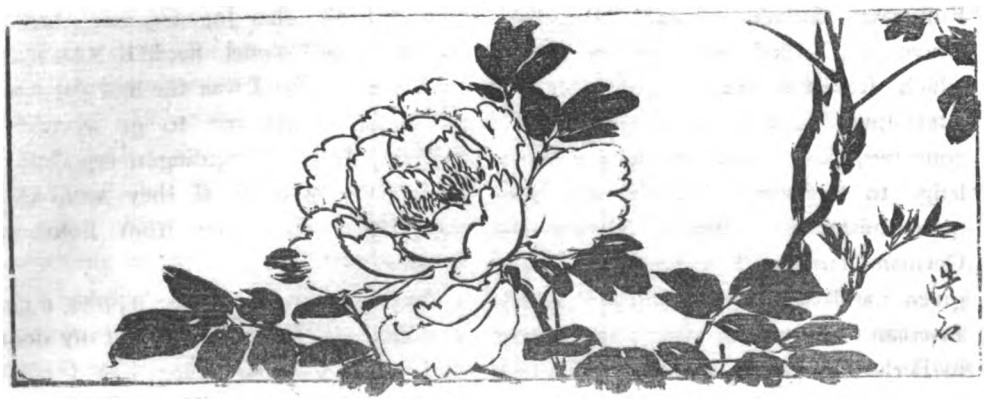
hardly believe my eyes when a saw I real live Japanese standing before me. The man was Shuzo Aoki, who was many years afterwards Minister of Foreign Affairs in Japan. Behind him stood another Japanese, actually, and his name was Sankei Hagiwara of Tosa province, who died young. Nothing can fully describe how delighted I was to see my two brethren from Japan, and my feelings were almost overcome with surprise and joy. After a hearty and mutual greeting they told me how they had managed to get to Europe as stowaways through the kindness of a certain German in Nagasaki, two years before. They took me to their boarding house and I was now all set up, with friends to help me and no obstacle to the study of the language. Aoki's intention was at first to study medicine, like myself, but he soon went into the study of politics and law. After four years at the University of Berlin I took my degree in medicine.

During the second year of my sojourn in Germany the Franco-Prussian war broke out, and our medical school was closed for a time. I naturally wanted to see something of the war from a medical point of view, and went to the front to assist in operations on the wounded. As I had often assisted my father in surgery I knew something of the art. In fact I had seen service in the Toba-Fushimi war and Aizu rebellion at home and had a war experience much beyond my years. Great was my delight when the German authorities granted me permission to be attached to a field hospital.

I have long been impressed with an incident that occurred while I was in that hospital. One day a famous professor of pathology, accompanied by some distinguished statesmen, came into the ward where I was working, and thrusting both his hands into his pocket, he said: "You Japanese are quite wide awake fellows. Japan is so fond of investigating foreign ways that she will soon be as advanced and prosperous as any of us, and then I suppose she will annex Korea!" As he thus spoke he smiled at me, and I did not pay much attention to his little joke until the Korean problem began to arise at home and the peninsula was actually annexed to Japan.

After a stay of about five years in Germany and obtaining my degree in medicine I went to Vienna where I carried on further study for a year and a half, and then returned to Japan in 1876.



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ANOTHER OÖKA STORY

By T. MONOÖ

IN Yamato-cho in the Kanda district of old Yedo there lived a merchant of sweet meats named Hachigoro, who had a faithful servant to whom he took so great a liking that he offered to give him his young daughter in marriage if the lad would consent to be adopted into the family, succeed in time to the business and carry on the house and name. The girl was as yet quite a child, while the young man was much older. But she liked the lad, and he had but one idea, namely to go on faithfully in the service of his foster-father until the happy day for the marriage would arrive and he should succeed to the shop and the master's daughter.

As time went on the business greatly increased and the merchant was enabled to afford a larger shop and to assume the airs of a well-to-do man. The young man watched the girl grow older year by year, until the smiles of childhood developed into the charms of sweet womanhood, and he was always getting more and more impatient for the wedding day.

As the wealth of Hachigoro accumulated and his daughter showed herself such a handsome young lady the neighbours began to wonder why the master of the house did not have a higher ambition than to betroth his fair daughter to an apprentice boy. With all his prosperity there was no doubt that he could have her marry into a high family if he would only set about it. They did not seem to regard the fact that most of the prosperity was due to the faithful service of the adopted son, Hanshichi.

A Chinese proverb says: When thou waxest rich share thy promotion with the wife of thy poverty. But this aspect of justice is too often ignored, and the rich forget the companions of their adversity. Hachigoro began to think how rich he was, and at the same time began to wonder whether the apprentice boy was good enough for his daughter. At first he began to show some degree of coldness toward Hanshichi. It was a common custom among merchants when an apprentice had served a master faithfully for many years, to call the servant and offer to set him up in business of the same kind for himself. Taking advantage of this, Hachigoro summoned Hanshichi one day and thus addressed him:

"Hanshichi, you have served me well these many years. It is now high time that you had a shop and a home of your own. If you will consent to it I will set you up in a shop of your own, and will find a good wife for you, and so you will be happy for life."

At this talk the servant was much surprised, and asked whether the wife proposed was the daughter that had been promised to him. To his amazement

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Hachigoro seemed at a loss for an answer, but after much hesitation and blushing he at last said when he spoke of adopting Hanshichi and giving him his daughter, he was probably drunk and did not know what he was saying. Such things often happened with him, as the boy might remember.

But Hanshichi insisted that Hachigoro was quite sober when he made the statement, and that to go back on the promise now after all these years of toil and care for the sake of the business and the girl, would be unthinkable. Hachigoro went on to argue that marriage should be contracted only between persons of as near an equality in age and rank as possible, and that in this respect there was a wide disparity between Hanshichi and his daughter. It would be much wiser for the young man to set up himself in an independent business and marry a woman of his own age and class. The master was obdurate, however.

For some time Hanshichi was at a loss what to do. He thought perhaps it was not well to fight over such a question as marriage, yet it was no more than simple justice that he should have his master's promise fulfilled. He had fulfilled his part, and the master should do his part. He consulted with an old uncle of his, Hanroku by name, a Yedoko, whose spirit was not to be trifled with. He was indignant on hearing of how his nephew had been treated, and demanded that justice be done. He went to Hachigoro and expostulated with him, but to no effect. So he appealed the case to the famous Yedo Judge, Oōka.

Hachigoro and Hanshichi were accordingly summoned to the bar of justice and the case put under examination.

"Is it true," demanded Oōka, "that you promised Hanshichi to adopt him into your family and give him your daughter in marriage?"

"I have but the vaugest memory that I may have done so, a long time ago, for a joke or something, but I never had such an intention."

"It is no joke to have a man toil for many years in faithful service in hope of getting a wife and then be denied her. What objection have you the young man as a husband for your daughter?"

"Well, there is too great a diversity in their ages, for one thing. I never supposed that he was so much older than she when I spoke of giving her to him."

"How old are you, Hanshichi?" said the Judge, turning to the young man.

"I am just thirty-five."

"And how old is your daughter?" he asked of Hachigoro.

"She is only fifteen."

"Only fifteen?"

"Yes, your lordship, only fifteen, a mere child, not even half the age of the man Hanshichi. If she were but half as old it would not be so bad, but he is more than twice her age."

"Would you be willing to let him have her if she were just half his age?" asked the Judge.

"Yes, I would have no objection then; but you see he is more than twice her age."

"Do you vow here and now that if the girl be half as old as the man you will give her to him in marriage?"

"I do, but what use is such a vow, when she is only 15 and he 35?"

"Very well," said the Judge, "the case is settled. I hereby decree that the bride and bridegroom shall postpone the marriage for five years. Then the bride will be 20 years old and the groom will be 40, or just half the age of his wife."

Such was the verdict of the good old judge; and the happy couple married after the five years were up and had a flourishing happy family.

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NEW JAPAN BANK OFFICIALS

By K. HOSHINO

IN appointing Mr. Junosuke Inouye to the important position of governor of the Bank of Japan the Imperial Government has shown a wise choice and promoted a financial expert that everyone in Japan knew would some day take the highest place in that department. Mr. Inouye succeeds the late Viscount Mishima, a man hard to follow, but there is no doubt that the new governor will eventually prove equal to his predecessor. Before being appointed to his present high position Mr. Inouye had shown great financial ability as president of the Yokohama Specie Bank.

Born in 1869 at Hitaka in Oita-ken, the island of Kyushu, Mr. Inouye displayed rare talent even in youth, indicating that some day he would occupy an important place in the nation's affairs. Passing from the local schools to the Imperial University he graduated from the Department of Law in 1896, after which he entered the Bank of Japan, being assigned duty in the Osaka branch. Mr. Inouye displayed such unusual talent in financial affairs that his superiors did not have to put him through the usual course that young men on the staff always undergo, and so his promotion was rapid. Later he was despatched abroad to study foreign methods of banking and assisted in a British bank for a period of some three years.

On returning from England Mr. Inouye was appointed inspector of the Bank of Japan, and soon inaugurated important reforms in the institution. Next he became vice-president of the Osaka branch of the bank, and in 1903 went as vice-president of the Kyoto branch. The following year he was made president of the Osaka branch where he greatly distinguished himself. This was during the Russo-Japanese war when all bankers were greatly put to it to find out a way to keep down interest; and while most of them were racking their brains in despair the young official of the Osaka branch of the Japan Bank did some wonderful work in regulating and controlling the money market, lifting him far above his superiors in talent and reputation. As the present state of the money market is not very satisfactory owing to inflation of currency Mr. Inouye may be expected to do great things in his new position.

In 1907 the future head of the Bank of Japan was sent to the United States as manager of the New York branch or agency, as it should be called. On returning in 1911 he was appointed a director of the Yokohama Specie Bank of which bank he arose to be vice-president in 1913, when Viscount Mishima was made governor of the Bank of Japan. After this Mr. Inouye succeeded him as head of the Yokohama Specie Bank. This

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position Mr. Inouye occupied all through the trying period of the European war, when embargoes on exports of gold prevailed in western countries and much skill was necessary to prevent financial panic. Exchange exceeded the amount of specie at the disposal of banks, and rates reach an abnormal condition. At the same time Japan was forgoing ahead in exports in order to maintain her position financially. In so critical a period had the head of the chief exchange bank failed to manage the situation in the best manner ruin would have come to many enterprises, but the head of the Yokohama Specie Bank was fully equal to the occasion, labouring careful with exporters and importers to carry them througn crucial junctures and regulating the exchange to meet every turn in the situation. Indeed the saving of the situation was wholly due to Mr. Inouye's profound knowledge of the fundamental conditions both at home and abroad.

The result is that the new head of the Japan Bank is regarded as the most expert financier in the empire, and this advantage combined with unique celerity and tact leaves him away ahead of his colleagues in the management of finance. His sound judgement and exceeding affability make him a *persona grata* in all banking circles.

The new head of Japan's greatest banking institution is fortunate in having associated with him in the management, as vice-governor, Mr. Seishiro Kimura. The latter is an official of well-tried experience and a man of exceptional character. Most of the officials of the great bank are graduates of the Imperial University, but Mr. Kimura is a graduate of the Keiogijuku Uiniversity. Born in 1862 at Oda in the province of Bitchu, he comes of an old and honoured family. After devoting some of his youthful days to the study of Chinese classics and English he came to Tokyo where he entered the Mitsu Bishi Commercial School and then entered the university. After graduating he worked in various business concerns, giving his spare time to writing political articles for the press but not neglecting finance. The paper became the *Chugai Shogyo Shimpo*, one of the most important of the financial dailies, and Mr. Kimura was one of the leading writers on its staff. It was at this time that the governor of the Bank of Japan came in contact with the young financier and appreciated his abilities. Soon he became second to the manager of the business department of the Bank of Japan.

In 1898 Mr. Kimura went abroad in the interests of the Bank, studying the financial conditions of western countries. In 1901 he was made head of the business section of the Japan Bank, and in this rôle he displayed remarkable talent during the war with Russia. After the war he became a director of the bank, and in 1907 he was made inspector of the foreign agencies of the institution, travelling for this purpose in India, China, Europe and America, when he attracted considerable attention as a great financier. Mr. Kimura is one of the best known of Japan's financiers, and it is owing to his great ability and tact that the Bank of Japan does such an immence business with the commercial circles of the Kwansaidistricts.

If Mr. Kimura has any hobby it is travelling and interesting himself in curios and objects of art. He is also one of the most pleasant of men to meet in conversation. His importance in the Bank of Japan may be inferred from the fact that on the death of Viscount Mishima everyone supposed that he would be appointed governor; but this position was finally held to be due to the nation's greatest financier.

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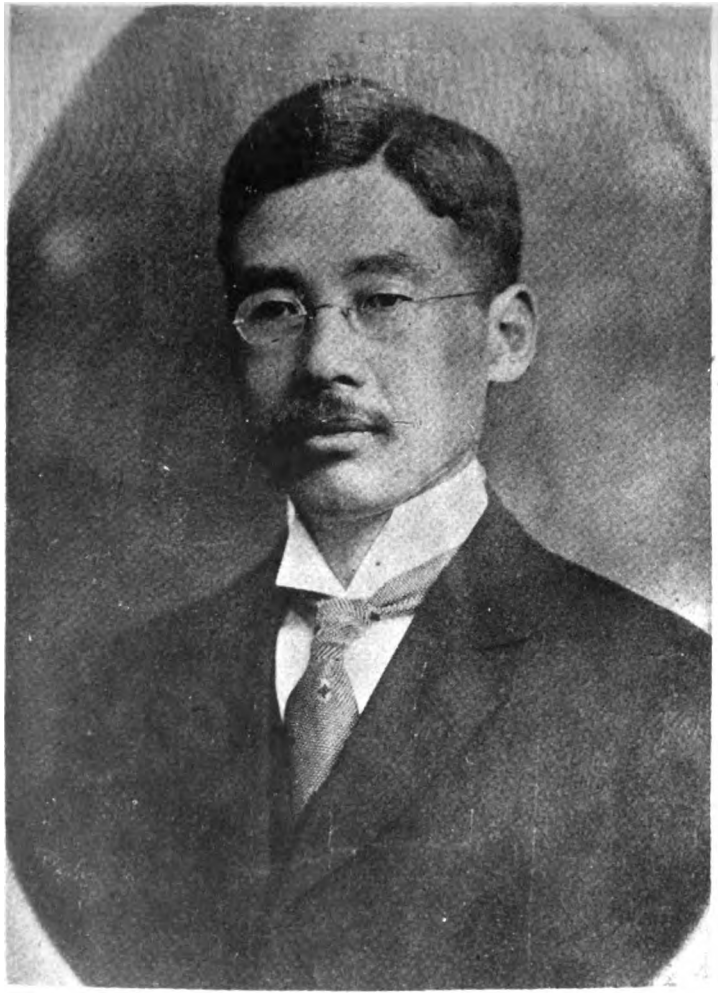

J. INOUYE, ESQ.
NEW PRESIDENT, BANK OF JAPAN

S. KIMURA, ESQ.
NEW VICE-PRESIDENT, BANK OF JAPAN

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BUDDAH'S BIRTHDAY CELEBRATION, TOKYO

MEETING AGAINST RACE DISCRIMINATION, TOKYO

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MONTHLY RECORD OF EVENTS

(FEB. 25 to MAR. 25)

Feb. 26.—The Minister of Communications departed for Korea to attend the Funeral obsequies of the late Prince Yi.

Feb. 27.—Viscount Kano, headman of the town of Ichinomiya, passed away.

There was a sudden slump in the rice market owing to imports of rice from Saigon.

Mar. 1.—The naval training fleet with Vice-admiral Nakano and 120 cadets left for a long cruise, during which they will visit Formosa, China, Manila, Singapore, and sail all round Australia, calling at the various ports, the route covering some 20,000 miles.

A great universal suffrage demonstration was held at Hibiya Park in Tokyo.

A general amnesty for political prisoners was announced in connection with the death of Prince Yi, ex-king of Korea.

Mar. 2.—The War Office officially announced that a detachment of some 200 troops under Major Tanaka in Siberia was wiped out in an encounter with the Bolshevik forces, all being killed except the wounded.

Her Majesty the Empress conferred a gift of 20,000 *yen* on the College for the education of peeresses at Aoyama to assist in raising the institution to the rank of a university.

A meeting comprised of over 1,200 students from Japan, China, India and Siam was held at the Seiyoken Hotel in Tokyo to organize an Asiatic League as a counter proposal to the League of Nations.

It was announced that Marquis Saionji, the chief of Japan's delegation to the Peace Conference, had arrived in Paris.

Mar. 4.—Jinzo Narusé, president of the Women's University, and one of the foremost educationists in Japan, died of cancer, after a long illness.

Mar. 5.—While engaged in bomb practice a naval aeroplane with two flying officers fell into Shimizu Bay and both occupants were drowned.

Mar. 5.—Viscount T. Fukuoka died.

Mar. 7.—Death of Viscount Mishima, governor of the Bank of Japan. He was one of the leading financiers of the Empire and had been educated in the

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United States. At one time he was Minister of Finance.

Mar. 9.—The Revised Election Law passed in the Imperial Diet with a vote of 205 to 144.

Dr. Sanaye Takada was appointed honorary president of Waseda University.

Mar. 13.—All members of the Imperial Diet of more than ten years standing were honoured with Imperial decorations.

Marquis Inouye and Count Yoshikawa were announced as new Privy Councillors.

Mr. Junnosuké Inouye, president of the Yokohama Specie Bank, was appointed successor to the late Viscount Mishima, as governor of the Bank of Japan, and Mr. Seishiro Kimura was made vice-governor.

Mar. 17.—Mr. Yukio Ozaki and party left Yokohama on an inspection tour in America and Europe.

The Department of Foreign Affairs announced the formation an international agreement for the management of the Siberian railway.

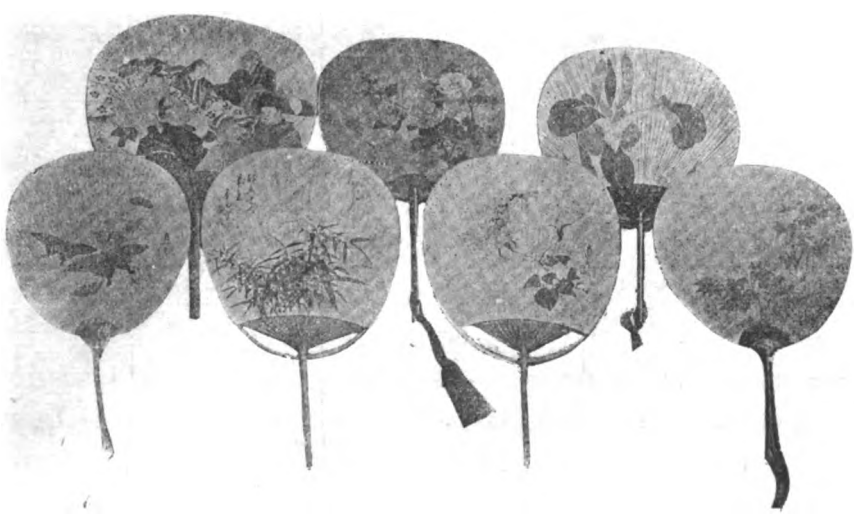
Mar. 20.—The bill prohibiting the sale of intoxicating liquors to minors passed the Lower House but was rejected by the Upper House, 135 votes to 77.

Death of Mr. Shimpei Tsunoda, manager of the Rice Exchange, and a noted politician, and also a poet of some skill.

Mar. 22.—The new State Reformatory was opened at Tokyo.

The Imperial Cherry Blossom Party was appointed to be held this year on the 17th of April at the Imperial Garden at Shinjuku, to be carried out on a grander scale than usual on account of the conclusion of peace.

Viscount Inaba, Imperial Master of Ceremonies, passed away.



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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Peace Funds

The real cause of war lies in a certain crookedness of human nature that needs control if not elimination. When this weakness inclines to envy, jealously and snobbery there is trouble, and often war. Unfortunately those who write and talk of peace most often reveal this defection more than others. Their spirit of egoism is quite inconsistent with the principles they profess to serve. They cannot be nice to a colleague just because he happens to be more successful in a certain line than they; and even when they are entrusted with the direction of vast funds for the promotion of peace they insist on the same egoism and snobishness in prosecution of the propaganda. The money is usually expended on pet policies, great names and trusted acquaintances. To them truth is true only when labeled by selected authorities. So long as truth cannot be its own authority there is cause for war. Those who labour for peace and are refused a hearing just because they have not made themselves notorious in some way, only realize too easily how a certain type of pacifist casts doubt on his own sincerity. Indeed it is a question whether snobbishness is ever sincere. Certainly it is not to be trusted. The Nobel funds, for example, which were left to help the workers of the world, men who were hindered by their poverty, have been usually given to men who need neither money nor encouragement. With the exception of Tagore and one or two scientists these funds have gone to men of wealth. The late Mr. Roosevelt indirectly rebuked those who conferred on him the Nobel prize by giving the money to the Government. Peace funds, of which through the liberality of men of wealth, there are large sums, are being expended in the same manner. It is assumed that only men of wealth and position can do anything adequate to ensure peace. It is forgotton that the greatest promoters of peace are the schools of nations, and the instructors in these schools are persons unknown to the world. The notion that only persons of distinction can help peace is based on the theory that might is right. Some periodicals and papers won't accept articles from unknown names; and some peace societies wont use names unable to qualify the truth they teach. For the same reason Christ was not listened to by the highbrows of His day; and the result was anything but peace. They did not ask whether Jesus was a teacher to truth: but "*Who is he*?" It would be a good thing if all those entrusted with peace funds were called upon to prove in what

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way their expenditure of the money is calculated to promote peace, and an inquiry instituted as to whether there is not some better way of educating mankind in the principles of peace and civilization.

Racial Discrimination

The press of Japan is still loud in denunciation of those opposing the introduction into the terms of the League of Nations a clause guaranteeing the abolition of race discrimination. The people of the world, says the *Yamato*, number some 1,600,000,000 of which not more than 725,000,000 are white, yet the latter still behave as though they were the lords of creation. Japan is the only one of the coloured races in a position to make her voice heard at the Peace Conference and she must insist on equality of treatment for them. The memory of Washington, who fought to found a free state in which all should be free and equal, and of Lincoln who made war to free the coloured man, must surely, be outraged at the present attitude of America on the race question, continues the *Yamato*. With those who assert that race questions are matters of internal government that should not be molested, the *Yamato* does not agree. Such questions as conscription and disarmament are also matters internal administration for each nation, yet the League of Nations does not hesitate to insert clauses dealing with them. Races that do not hesitate to invade the coloured peoples commercially and invest capital to exploit them should not refuse equality of treatment to the coloured races, unless indeed they intend to return them to serfdom and slavery. If the white races refuse justice to the men of Asia at the Peace Conference Japan should promptly step down and out from the League of Nations.

The British Embassy in Japan

Sir W. Conyngham Greene, the British Ambassador to Tokyo, has departed and will not return. During the six years of their sojourn in Japan, the Ambassador and Lady Lily Greene as well as Miss Greene, were very popular in the circles with whom they were acquainted, and they did a great deal to draw Britons overseas together, especially during the war years. This does not preclude our saying or suggesting to the British authorities in London now necessary it is that great care should be exercised in the selection of an ambassador for Japan. The Tokyo Embassy should never be made simply a step in the regular promotion of some worthy members of Britain's diplomatic corps. Any man at all who knows the ways of the British Foreign Office, will not do for Japan. He might be a great success at any of the courts of Europe and yet prove a dead failure in Japan. It is indeed hard to say just what are the characteristics of the man best suited to Japan. He must be able to fill the double rôle of satisfying both the Japanese and the many subjects of Great Britain who assemble here from various parts of the empire. Perhaps a military man, who was not too much of a martinet, and moved by modern ideas of procedure, would suit better than a man of antiquated notions and imbued with family traditions. More care too should be taken in regard to the men chosen for consular service in the Far East. The British officials in this service are all good enough men but some of them lack practical ideas, being trained under a system that is out of date. When officials are more bent on forms of procedure than on getting things done they are

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apt to grate on the feelings of practical business men. Ambassadors and consuls in the Orient have to remember, too, that they have to show equal deference to people from Canada, Australia and New Zealand with those who come from the United Kingdom. Discrimination here is fatal to the best interests of the empire.

The Tientsin Episode

The unfortunate clash between Japanese and American soldiers in Tientsin some time ago is something profoundly to be regretted. The habit of the American soldiers in frequenting the gay quarters of the settlement no doubt led to the trouble, but after it began the blame was equally if not more so on the Japanese side. In the row that ensued some of the American soldiers were badly wounded. It is to be hoped that the affair will not lead to any bad feeling between the two nations, though the case is still under investigation by the two governments. It is very important that only the very best men should be sent out as soldiers to the Far East; and the military authorities of Britain, Canada and the United States should remember that discipline should be far more strict out here than it had to be in France, if the men are to be kept out of mischief. The purlieus of an oriental city will soon demoralize the western soldier if he is permitted to frequent them, and they should be placed strictly out of bounds. Had the discipline in this respect been as strict in Tientsin as it was reported to be in France the unfortunate incident here mentioned would probably never have taken place.

Watching the West

The vernacular press of Japan is keeping a close eye on the great nations now represented at the Peace Conference to see whether the Christian principles so loudly professed by them will be incorporated in the terms of peace. The founder of Christianity, says the *Yorodzu*, taught men to love their enemies and to pray for them that despitefully use them, and the paper asks whether the Allies are going to do this with Germany. The Christian faith further demands that men shall not render evil for evil but contrarywise blessing, but is not France wanting to inflict hard measures on Germany for her invasion of the country in 1870 and for her recent outrages in the French districts occupied during the war? If the terms imposed on Germany win her everlasting illwill where is the hope of future peace? The Christian nations profess to follow the Golden Rule and to do to others as they would others should do to them; but they refuse to grant the abolition of racial discrimination, and America hesitates to admit a Monroe Doctrine for Asia while claiming it for herself.

Unrest in Korea

For many weeks there has been an apparently well organized system of disaffection going on in Korea. It first began to make itself disagreeably manifest about the time of the ex-king's death, the occasion of the state funeral being seized upon to make demonstrations against the present régime. These demonstrations, at first harmless, soon developed into riots disturbing law and order and calling for the interference of the authorities. This but excited the masses all the more; and by the time large numbers of leaders hah been thrown into prison, the excitement was almost beyond control and the troops had to be called out in various places. The demostrators seemed bent on defying the

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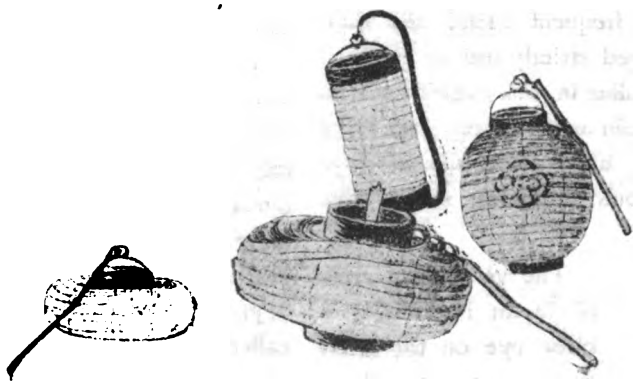
authorities and violent riots broke out all over the peninsula, leading to deaths on both sides and the arrest of thousands of the disloyal and disobedient, both men and women, boys and girls, who are now in jail awaiting trial. It seems that the cry for the self-determination of small nations started by President Wilson's speeches took strong possession of the Koreans and stirred them up to fancy they might gain independence if the agitation were but loud enough. In some of the vernaclular papers of Japan it was suggested that some of the foreign missionaries in Korea must have been in sympathy with the treasonable movement but the Japanese officials denied this; and there is no proof that the missionaries have not been teaching their converts to submit to the "Powers that be," as their religion commands.



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H. I. H. PRINCE KAN-IN VISITS UYENO STOCK EXHIBITION

PROFESSOR ANESAKI DEPARTS TO LECTURE IN PARIS

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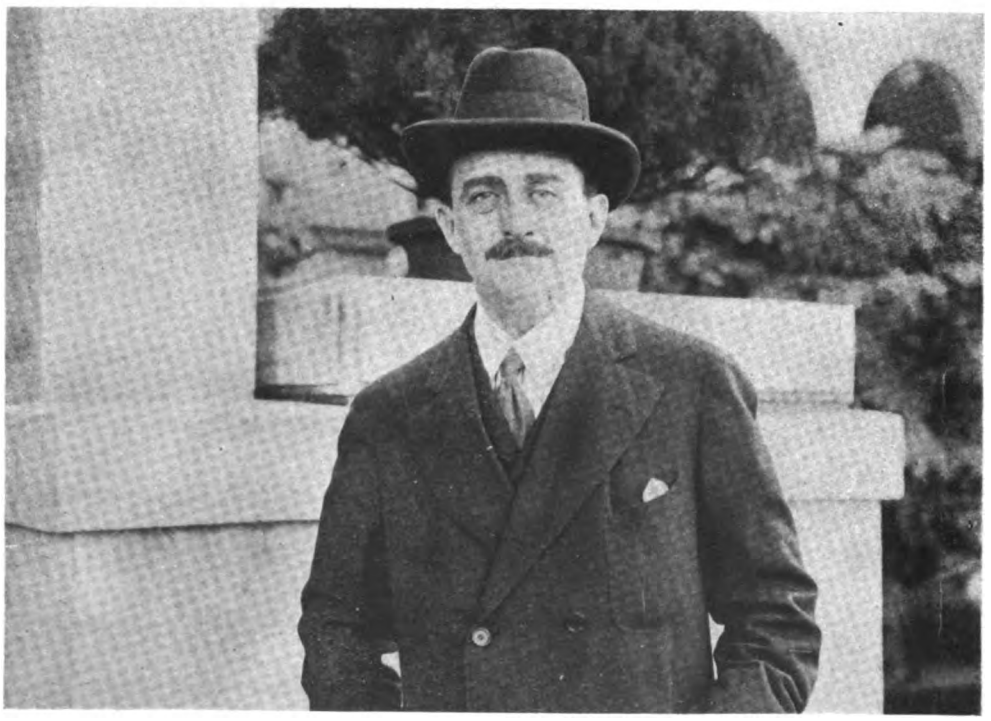
ARRIVAL OF NEW FRENCH AMBASSADOR, M. BAIST, AND FAMILY



NEW PERUVIAN MINISTER ARRIVES IN TOKYO

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